

A
FRIENDLY ADMONITION
TO THE
DRINKERS
OF
GIN, BRANDY, AND OTHER
DISTILLED SPIRITUOUS LIQUORS.

WITH AN
Humble Representation of the Necessity of
restraining a Vice so destructive of the
INDUSTRY, MORALS, HEALTH, and
LIVES of the PEOPLE.

To which are added, In an

A P P E N D I X,
DIRECTIONS by a very Eminent PHYSICIAN,
to such as may be desirous to break off that
odious and fatal Habit of Drinking DRAMS.

BY STEPHEN HALES, D. D.
CLERK OF THE CLOSET TO HER ROYAL HIGHNESS THE
PRINCESS OF WALES.

The SIXTH EDITION, with ADDITIONS.

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FRANKLIN
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G. E. B. L. A. D. O. T. E.
DISTRICT DIRECTOR

IN THE
MATTER OF
THE
Estate of
J. B. L. A. D. O. T. E.
Deceased
The undersigned
being a duly
qualified and
competent
person, do hereby
certify that the
above is a true
and correct
statement of the
contents of the
will of the
deceased.

Witness my hand
and seal this
1st day of
January, 1900.
At New York
City.

Notary Public
for the State
of New York

A
FRIENDLY ADMONITION
TO THE
D R I N K E R S
O F
Gin, Brandy, &c.

MAN, not contented with the Liquors, which his bountiful Creator, intending for his Comfort, has wisely tempered with such a due Proportion of Strength, as would (if taken in Moderation,) make his Heart glad, has unhappily found Means to extract, from what God provided for his Refreshment, a most intoxicating and baneful Spirit, to which, in a great Measure, is owing the remarkable Increase of *Drunkenness* of late Years; which Vice reigns to a most enormous Degree among the habitual Drinkers of *Gin, Brandy*, and other *Distilled Liquors*; which are found to be most pernicious and destructive

For at the same that they *coagulate and thicken the Blood*, they also *contract and narrow the Blood-Vessels*; which has, in fact, been found to be true, by Experiments I have purposely made with Brandy, on the Blood and Blood-Vessels of Animals.

Whence we may evidently see the Reason why those Liquors do so frequently cause those *Obstructions and Stoppages* in the *Liver*; which occasion the *Faundice, Dropsy*, and many other fatal Diseases. It is in like Manner also that they destroy and burn up the *Lungs*. Hence also it is, that by frequently contracting and shrivelling, and then soon after relaxing, they weaken and wear out the Substance and Coats of the Stomach, on which they more immediately prey, every Time they are drank. Hence likewise it is, that these spirituous Liquors rarely fail to destroy the Appetite and Digestion of those who habituate themselves to them; for by drying up, and spoiling the Nerves, they make them insensible; they destroy also many of the very fine Blood-Vessels, especially where their Fibres are most tender, as in the Brain;
by

by which means, the Memory and intellectual Faculties are ruined: Nay, by thus inflaming the Blood, and disordering the Blood-Vessels and Nerves, they vitiate and deprave the *Natural Temper.*

When first drank, they seem to comfort the Stomach, by contracting its too relaxed and flabby Fibres, and also to warm the Blood; but as the Warmth which they give, on mixing with the Blood, soon goes off, as it is in fact found to do, when we mix Brandy with Blood; so also the spirituous Part of these Liquors being soon dissolved, and soaking into the watery Humours of the Body, it can no longer contract and warm the Substance and Coats of the Stomach and other Parts; which therefore as soon relaxing, the unhappy Persons are thereby, in a little Time, reduced to a cold, languid, and dispirited State of Mind, which gives them so much Uneasiness, that they are impatient to get out of it, by fresh Supplies of the same deadly Liquor; which, instead of curing, increases their Disease more and more. Hence it is, that their

Soul fainting within them, these unhappy Wretches are ever thirsting after it, and with the *Horse-Leech*, cry, *Give, give*; but alas! never are, nor can be satisfied. For these strong Liquors, though called spirituous, are so far from refreshing and recruiting the Spirits, that, on the contrary, they do, in reality, depress and sink them; and extinguish the natural Warmth of the Blood to such a Degree, that, as Physicians have observed, *their Prescriptions, or Medicines, are found to have little or no Effect towards restoring these unhappy Persons, when sick, to their Health.*

All spirituous Liquors soon intoxicate and fuddle; which Intoxication, when it goes off, leaves them faint and languishing. Nay farther, as they, when immediately put into the Veins of an Animal, will cause Death; so when drank in a large Quantity at once, they coagulate and thicken the Blood to such a Degree, as to kill instantly; of which there are many Instances. And though they are not drank in such Quantities as to kill instantly, yet are they, if daily used, (besides many other Diseases) apt to breed *Polypuses*, or fleshy Substances

Substances in the Heart, by thickening the Blood there; which *Polypuses*, (as they grow larger and larger) do, by hindring and retarding the Motion of the Blood through the Heart, thereby further contribute to the Faintness and Dispiritedness of those unhappy Persons; and at length, by totally stopping the Course of the Blood, do as effectually kill, as if a Dart had been struck through their Liver.

These Distilled Liquors, which, by reason of their great Strength, are found to be so destructive to our Bodies, are observed by Chemists, to be all of them composed and to consist of *Water*, a *Spirit*, and an *acid Oil*. They find also, upon the nicest Scrutiny and Inquiry, *that all distilled fermented Spirits are the same*; whether distilled from the fermented Juice of Grapes, as is done in *France*, and some other Countries, or from Corn, Grain, or other fermented Fruits.

Of this Truth any one may easily be convinced, by putting small Pieces of raw Flesh, as I have done, into any Distilled Spirituous Liquors, whatsoever,

whether *Brandy* alone, or any Compositions mixed with it, such as *Orange-Brandy*, *Ratafia*, *Cinnamon-Water*, *Citron-Water*, *Plague*, or *Surfeit-Water*; for it has been found by repeated Trials, that these do *all* harden any raw Flesh that has lain in them for some Time. A plain and obvious Proof, that since they *all* have the same Effect on Flesh, the *Spirit* of them *all* is the same; which is agreeable to what the Chemists find, in all imaginable Trials and Attempts which they have made, to discover if there were any sensible Difference in any of them. And accordingly, the pernicious Effects of *all* these *Distilled Spirituous Liquors* upon human Bodies, are found to be the same. For it is well known, that Multitudes, in and near *Sea-Port Towns*, are as effectually destroyed by the habitual drinking of *French Brandies*, as are those who habituate themselves to drink other *Distilled Spirituous Liquors*. And the same holds true of *Rum*, which destroys such Multitudes in *America*, as even in a manner to depopulate whole Countries of the native *Indians*, who buy it of the neighbouring *Christian Planters*. Yet notwithstanding this, it is common to hear

hear Men plead in behalf of *Rum*, as a very wholesome Liquor : being ready to catch at any slight Argument in Favour of what they love, though at the manifest Hazard of what is most valuable and dear to them, *viz.* their Health and Lives. They flatter themselves that *Rum* is very wholesome, because they have heard that if raw flesh be put into it, it will preserve it in a plump, fresh, supple and soft State ; whereas *Brandy* hardens it : And so does *Rum* too, when it has continued in it for some Time ; but sooner or later, in Proportion to the Strength of the *Rum*. And this holds true of all other *Distilled Spirituous Liquors*. Some may indeed be more palatable than others ; but they are all in a manner equally pernicious and dangerous, that are of an equal Strength : And those most destructive and deadly, which are the strongest ; that is, which have most Spirit in them. Which Spirit being of a very harsh, fiery and acrimonious Nature, as it is found to seize on and harden raw Flesh put in it ; so does it greatly injure the Stomach, Bowels, Liver, and all other Parts of human Bodies, especially the Nerves ; for these being the immediate and principal Instruments

struments of Life and Action, hence it is, that it so remarkably enfeebles the habitual Drinkers of it; and also depraves the Memory, causes a Decay in the Understanding, by hardening and spoiling the Substance of the Brain, which is the Seat of Life. Now this is an Inconvenience which the great Drinkers of *Punch* often find, as well as the *Dram-Drinkers*.

But notwithstanding Men daily experience, both in themselves and others, the destructive Effects of these Liquors; though they Yearly see, as in a Pestilence, a *thousand fall at their Side, and ten thousand at their Right hand*, yet will they not be warned, so as to avoid them. There is such a predominant *bewitching of Naughtiness* in these fiery Liquors, as strongly and impetuously carries Men on to their certain Destruction, in spite of the contrary natural strong Desire they have *to live long, and see good Days*; so effectually does this insatiable *wandering of Concupiscence* after this Poison, *undermine the Simple*: as the Wise Man observes, *Wisdom* iv. 12. It is the peculiar Misfortune of these unhappy Wretches, that they seldom have
so

so much as a Heart to be set free. Now when a Man's Will and Affections are thus depraved, and he is delighted with this worst of Slavery, there are little Hopes of him. To recover him from this Condition, he must be, as it were, forced into his Liberty, and rescued, in some measure, from his own inordinate Desires; he must be dealt with like a Madman, and be bound down to keep him from destroying himself.

We find the strong and almost invincible Propensity of habitual Sinners, to continue on in their evil Courses, most emphatically expressed in Scripture; *Can the Ethiopian change his Skin? says GOD to the rebellious Israelites, or the Leopard his Spots? Then may ye also do Good, that are accustomed to do Evil,* Jer. xiii. 23. Which melancholy Truth may, with greater Certainty, be said of the unhappy *habitual* Drinkers of *Gin, Brandy*, and the like distilled Spirituous Liquors, than of those who labour under any other Vices whatsoever; for how rarely, how very rarely do we see any of these unhappy Persons reclaimed? They are absolutely deaf to all Admonition; *neither will they hear the*

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Voice

Voice of the Charmer, charm he never so wisely. No Considerations whatsoever, neither of this World nor the next, have any Weight with them ; they will not only forego all that is most desirable here, but endure the utmost Miseries in Life for the Sake of it. How many doth this Vice reduce to suffer the Hardships of the extremest Poverty, not only by wasting their Substance by a continual Drain, to satisfy a false vitiated Appetite ; but also by so enfeebling and disabling them, that they have neither Will nor Power to labour for an honest Livelihood ? *Which is a principal Reason of the great Increase of the Poor in this Nation ; as also of much the greater Number of Robberies that have been committed of late Years, than were in former Ages.* And as to the Health of these miserable People, the most desirable Blessing in Life, because the Foundation of all other Enjoyments ; that is greatly depraved, and sottishly given up in exchange for a false, unnatural Sensation of it, which each fresh *Dram* seems to give for the present ; while it is, at the same time, really undermining and destroying their natural Constitutions. Nay, so bewitching is this Infatuation,

tuation, that though they cannot, most of them, but be sensible, that they are manifestly shortning their Days, and just plunging themselves into their Graves; yet will they not refrain.

This an eminent Physician was so sensible of, from his own unhappy Experience, that he said, when Men had got a Habit of it, they would go on, though they saw Hell-fire burning before them. Hence we see what little Hope there is of reclaiming, by any Arguments of Reason and Religion, these miserable Wretches, who are infatuated and enslaved. In such unhappy Cases, when Prudence and Sense of Duty bear no Force; the Authority of Government, and the Power and just Execution of salutary Laws, must impose necessary Restraints, and put the *Poison* out of Reach, by making it too dear to be purchased.

Men ought to be extremely cautious, how, on any Pretence whatsoever, they indulge the Beginnings of so pernicious a Custom; *but if they are unhappily intangled in it, I have heard Physicians say, that Bath Waters drank on the*
Spot,

14 *A Friendly Admonition to the*

Spot, or when that cannot be done with Convenience, then a Course of warm Bitters, will restore such to their Health, provided Nature be not too far worn out *. So that these unhappy Persons have great Encouragement to hope for a Recovery, would they but use the proper Means : And could they but so far get the Mastery of their greatest *Enemy* (that is, *Themselves*) as resolutely to forbear the indulging in what, they cannot but be conscious, is certain Poison to them. And sure, the strong Desire that all Men have to enjoy Health, and length of Days, together with the powerful Arguments of Religion, should be sufficient Inducements to prevail with rational Creatures to abstain from what is so destructive of their Healths, and instantly to apply for a Cure.

Would to God ! that at least those who have not as yet engaged in these unhappy Courses, might thereby be effectually deterred from such destructive Ways, which it is most easy at first to avoid, but very difficult to refrain from,

* See in the Appendix, an useful Prescription for this Purpose by a learned Physician, (No. I.)

to those who are once habituated to such Liquors.

But alas! the Infection is spread so far and wide, that if it continues its destructive Conquests in the same manner, and to the same degree, that we have unhappily lived to see it advance within these twenty or thirty Years, it must needs, in a few Generations, infect the whole Kingdom with its baneful Influence. For it makes its Way into the World as a Friend to Mankind, and insinuates itself under the Disguise of grateful Flavours; and under the Notion of helping Digestion, comforting the Spirits, and chearing the Heart, it produces the direct contrary Effects. And though these deceitful *Hydra's* are found, by daily Experience, to destroy Multitudes, yet are they received and entertained with so general Applause, that they boldly lift up their invenomed Heads in every Street, to such a Degree, as looks as if it were the Business of a considerable Part of Mankind to destroy the rest. And though thousands and ten thousands perish Yearly thereby, yet no Man layeth it to Heart, excepting the Heads of the poor wild *Indians*

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dians in *New England, Carolina*, and other Parts of *North America*; who being sensible of the great Destruction made among them by *Distilled Spirituous Liquors*, have frequently and earnestly desired *, that no such Liquors might be sold to their People; which, as they have made great Havock among them, so it is observed they do the same among those Christians, who both taught them that beastly and destructive Vice, and are continually furnishing them with Materials to continue in it. And what more just and reasonable, than that those, who reach forth the invenomed Cup to others, should themselves also perish by it?

It is matter of Wonder, that an universal Indignation is not raised against so destructive a *Pest*: for how is it possible for Men that have any Sense of Humanity, any Bowels of Pity, but especially for those who profess themselves to be Christians, to stand by and see

* With what good Reason they desired it, may be seen in an Extract from a Letter written to the *Society for promoting Christian Knowledge*, from a very worthy Clergyman in *Maryland*, (Appendix, No. II.)

unconcerned so *devouring a Fire* rage among their Fellow-Creatures, without exerting their utmost Efforts to extinguish it? It is, sure, the Duty of every Man, to set to his helping Hand, and oppose it to the utmost; but more especially of those, who have it in their Power to keep up the Fences against the Incroachments of this terrible Destroyer. For of all the Miseries and Plagues that unhappy Man has been incident to, none was ever so effectually destructive as this; not even those three *sore Judgments* of *War, Pestilence, or Famine*; which, after having raged for some time, cease. But this evil *Spirit* is an unrelenting, merciless Enemy, that threatens Destruction, from Generation to Generation. This is indeed a Master-piece of the Devil, whereby he makes Men concerned in destroying themselves; which consigns them over, not only to present, but eternal Death also.

Nay, the unhappy Influence of these *Liquors*, reaches much farther than to the Destruction of those only who indulge themselves in the Use of them; but even to their Posterity, to the Children

dren that are yet unborn. Of this we have too frequent Instances, where the unhappy Mothers habituate themselves to these *Distilled Liquors*, whose Children, when first born, are often either of a diminutive, pigmy Size; or look withered and old, when they have not, as yet, alas! attained to the Evening of the first Day. How many more Instances are there of Children, who, though born with good Constitutions, have unluckily sucked in the deadly *spirituous* Poison with their Nurses Milk? Nay, how many other Children are effectually destroyed, through the Indiscretion of their Parents, by *accustoming* them, in their younger Years, to *drink* of these destructive and pernicious *Liquors*?

For then the Threads of Life, which will be drawn out, must in the Course of *Nature* be very slender, when the proper Nourishment of either unborn, or born Children, is hardened and scorched up by such *fiery* and pernicious *Liquors*. Whence it is evident, that in Proportion, as the Contagion spreads farther and farther among Mankind, so must the Breed of the human Species

Species be (without extraordinary Interposals of Providence) proportionably more and more depraved; and will accordingly degenerate more and more, from the manly and robust Constitution of preceding Generations. And yet, has not this Calamity made a surprizing Advance within twenty or thirty Years! and is it not daily spreading far and wide, both at Home, and in our Colonies Abroad? What then must be the END thereof, (avert it, good God!) but the *final Ruin* of this *great and trading Nation*. But to speak with regard to the *Lives* of *private Persons* only, as Sobriety and Temperance are the best Means we can possibly make use of, in order to preserve our Health and Strength; so *Drunkenness* and Excess are the most likely to destroy them, and the surest Way to make a Man's Days *few and evil upon Earth*. For by Intemperance, the Body is overcharged with redundant and superfluous Humours, whereby the natural Heat is extinguished, and the Constitution ruined by grievous Diseases; as *Dropsy, Jaundice, Palsy, Apoplexy*, and the like.

Physicians

Physicians observe, and Experience confirms the Observation, that these *spirituous Liquors*, which are inflamed by repeated *Distillations*, are in a Manner direct *Poison to human Bodies*, which are of too delicate a make long to bear being corroded by such burning *actua. Cauteries*. They observe likewise, that not only the Constitution of the Blood is thereby spoiled, its red Part being consumed and burnt, whereby the whole Mass of it is impoverished to such a Degree, as to have ten times more *Serum* in it than red Parts; but also, that the fine tender Blood-Vessels of the Liver, or Lungs, or some other important Bowel, are thereby destroyed. Whence come *Hectic Fevers*, *Consumptions*, and the like Diseases; whence sometimes great Loss of Blood, by the Blood-Vessels being corroded and torn asunder; or else by being too much weakened, relaxed, and broken; so that the thin sharp *Serum*, easily oozing through their Substances, throws those unhappy Persons into fatal Dropsies. How many have drank to that Excess, as to *die instantly*? whose Deaths, Charity itself must needs judge most miserable, since they *die* in their *Sins*,
and

and are taken away in God's just Wrath, even whilst they are sacrificing their Souls to the Devil. But though the Number of this sort be many, yet it is but small in Comparifon of thofe Multitudes whom it fweeps away by a lingering and unperceived Decay; whilst it does, by little and little, wafte the natural Heat, and at laft quench the Lamp of Life; and fo lead Men, tho' not by fo direct a paffage, yet but a little Way about, to their Graves, as certainly, though not fo fpeedily. If we think it a fearful Sin for a Man to murder himfelf, then let us not efteem *Dram-Drinking* as a fmall Sin, fince it produces the fame Effects, though by other Means; it fhortens Life, and brings us to an untimely Death, though it be by a different or more diftant Method. The plain Reason why fo vaftly greater Numbers are taken off by *untimely* Deaths in this, than in former Ages, is evidently this, That Intemperance of all Kinds, and more efpecially *Dram-Drinking*, are in an extraordinary Manner increafed among us.

But let us confider the fpiritual, as well as temporal Evils, which Men bring

bring upon themselves by this destructive Vice. All Sense of Religion is apt to wear off from those, who give themselves up to this wicked and filthy Practice; that impairs the Mind as much as the Body. Such Sinners in Effect say unto GOD, *Depart from us, for we will have no Knowledge of thy Laws.* And though they may sometimes have good Dispositions, yet they very rarely put them in Execution; because their Heads are so, shattered and discomposed, that they cannot have any settled serious Thoughts. But GOD knows, it is very seldom that the *Dram-Drinker* entertains even the least Thought of Repentance; for he is rather for encouraging himself and others to go on in this Sin, than to break it off by Repentance; *Isa. lvi. 12. Come ye, say they, and we will fill ourselves with strong Drink: and To-morrow shall be as this Day, and much more abundant.* Daily Experience convinces us, how hard it is to reclaim this Habit of *Dramming*; which should, in Reason, make Men dread, abhor, and detest a Crime, which leads them to a State of Impenitence, the greatest Evil that is incident to us in this Life; since it is the

the sure Forerunner of eternal Misery in the next.

In order therefore to have a just Hatred and Detestation of this sinful and odious Practice, it behoves Men seriously to consider the Heinousness of it, and the manifold Evils and Mischiefs that accompany it. It being a Vice that is condemned both by God and Man, by Infidels, as well as Christians, and is withal most injurious to ourselves, by weakning and destroying our Bodies, and thereby shortning our Lives. *How oft is the Candle of the Wicked put out, and how frequently cometh their Destruction upon them? God distributeth Sorrows in his Anger, Job xxi. 17. Job calls it THEIR Destruction, for themselves are the Authors of it.*

The Habitual Drinkers of *Drams*, are grown to that Height of Impiety, that they even *glory* in their *Shame*; they that are now *drunk*, are not *drunk* in the *Night* only; they do not desire that the Darknes should cover their Wickedness, for they commit this Sin openly and at Noon-day, in the Face of the Sun;

Sun ; *they add Drunkenness to Thirst.*
Deut. xxix. 19.

When we reflect upon the Course and Life of these miserable, infatuated Wretches, how ought it to affect us with Concern, to consider, that it is destructive of their Happiness both here and hereafter ? Could we look into the Chambers of Death, we should there see unhappy Multitudes who owed their Death to *Drams* ; who are now full of Anguish and Indignation for their former Folly, when it is too late. It much imports us therefore to remember, that there remains still the same Threatning to the present Race of *Dram-Drinkers*, which was formerly denounced by the Prophet against the *Drunkards of Ephraim* ; *they shall be trodden under Feet*, Isa. xxviii. 3.

As it is commonly pleaded by those who are in this dreadful State of Infatuation, that they cannot forsake it ; so they flatter and deceive their own Souls, that either God will nor require them to do an impossible Thing, and therefore they shall be excused : or they may say he is a hard Master, to shut a Man out of Heaven,

Heaven, and cast him into Hell, for doing a Thing which he could not help. But, O wicked Servant ! Wherefore dost thou, (to continue in thy own Wickedness) accuse God foolishly and falsely ? *For he will not lay upon Man more than is right, that he should enter into Judgment with God, Job xxxiv.*

23. The Son of *Sirach* justly observes, that God hath commanded no Man to do wickedly, neither has he given any Man a License to Sin, *Eccles. xv. 20.* If those who are diseased with a Dropsy, will, when they are advised by a Physician, restrain their Appetite, and refrain from much Drink ; though, by reason of their Distemper, they are continually tormented with an insatiable Thirst ; and this for the Sake of recovering their Health, and to preserve for a while their temporal Life ; then how much more should those, who have been addicted to *Drams*, subdue their depraved Appetite, and abstain from this poisonous Intemperance, notwithstanding they have thereby brought upon themselves such an unnatural Thirst, as gives them great Uneasiness to forbear drinking. So many and great are the Evils that do necessarily accompany this hor-

rid Vice, both in this Life, and in the Life to come, that they are much more earnestly to be avoided than many Deaths.

No Habit, however long in contracting, is impossible to be removed; it may be done, though with some Difficulty. There is no one so far gone in the Disease of *Drunkenness*, or any other Sin whatever, but there is room for a Cure, which would certainly be obtained, if seriously, and in Earnest, sought after; for GOD affords his Grace to all that ask it, by diligent and fervent Prayer; it is only to the Obstinate and Impenitent, that he, both in *Holiness* and *Justice*, shuts up his Bowels of Mercy and Compassion. It greatly behoves Men therefore not to forfeit the Divine Grace and Assistance, by a wilful Perseverance in this beastly Sin; but to repent and reform, that this and all other Sins may be forgiven them.

They who would not be led away, nor enslaved by this vile Vice, must carefully avoid the Company of *Dram-Drinkers*, pursuant to the Advice of the Wise Man, *Prov. xxiii. 20. Keep not*

not Company with Drunkards. It much imports them therefore to avoid such Company, and to shun such Conversation; for if once we give Ground and comply, we are lost; the Sin will, by little and little, prevail upon us, as it did on them. Thus many sober Persons, who have purposed to lead temperate Lives, by venturing into bad Company, have been gradually drawn in to be Partakers of their Guilt, their Disgrace, and Diseases: and have at length arrived to that Pitch of Excess, which will drown all serious and pious Resolutions, by a continual Habit of Intoxication.

If Men did, in the Sincerity of their Hearts, use proper Means, there is no doubt but they would be able to overcome this Vice, how long soever they may have been accustomed to it. They therefore, who continue under the Power of it, can never excuse themselves, by the Impossibility of Amendment; but should rather accuse the *Corruption* and *Treachery* of their own Hearts, as having still such a Love for this Sin, that they will not, in good Earnest, make use of the proper Means to avoid it.

In a Word, If all these Considerations will not deter Men from this odious Vice, they must still *wallow* in their *Vomit*, and continue in this sottish, senseless Condition; till the Flames of *Hell* rouse them; when they will by sad Experience find, what they will not now believe, that the *End of these Things*, as the Apostle says, (*Rom. vi. 21.*) is DEATH. *Be therefore sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour.*

P O S T S C R I P T.

I Cannot conclude without observing, that the greater Difficulty there is in breaking off this abominable and destructive Habit, the greater Caution Persons of every Age and Sex should use, in guarding themselves against the Force of their own Inclinations, or the Inticement of Seducers.

Now since it is found, by long Experience, extremely difficult for the unhappy

happy habitual *Dram-Drinkers* to extricate themselves from this prevailing Vice; so much the more it becomes the Duty of the Governors of the Nations, to withhold from them so irresistible a Temptation, this poisonous Cup; not more fatal to each unhappy Individual, whom it certainly destroys, than scandalous and ruinous to the good Order and Happiness of the Community.

I can add nothing stronger, than what has already been offered to the Publick, by an unknown, but most humane, pious, and skilful Hand, in the following Extract of a *Letter from a Gentleman in the Country to his Friend in Town*:

“ IF it be certain, that since the
“ Introduction of *Spirituous Liquors*, the
“ Number of *Births* yearly has been
“ for some Time decreasing, so that it
“ is now a fourth part less than it was
“ thirty Years backwards, and the
“ *Burials* increasing at a dreadful Rate,
“ so that the Nation, in *London* only,
“ has lost near fifteen thousand People
“ every three Years; the Fruit of the
“ Womb blasted before it has seen the
“ Light: besides the shortning of the
“ Lives

“ Lives of those who have come into
“ the World : If it be certain, as it is
“ affirmed by the Traders of the City,
“ that the bodily Strength of the People
“ is so decayed within the Memory of
“ those now alive, that working Men
“ are not able to carry two-thirds of
“ what they could formerly with Ease ;
“ if it be certain, that the Weekly
“ Consumption of Wheat within the
“ Bills, is now many thousand Bushels
“ short of what it used to be, and this
“ in a Time of Peace, occasioned by
“ the mischievous Effects of that poi-
“ sonous Drench ; if it be plain to every
“ Man’s Reason, and confirmed by the
“ united Authorities of the most emi-
“ nent Physicians both at Home and
“ Abroad, that fermented, distilled,
“ *Spirituos Liquors*, are to the last De-
“ gree detrimental to the human Con-
“ stitution, being the Causes of Drop-
“ sies, Jaundice, Consumption, Fluxes,
“ Dejection, Frenzy, &c. If it be evi-
“ dent, that by the excessive Use of
“ these *Liquors*, the Spirit of Industry
“ must be sunk, and the Hands which
“ should carry on the Trade and Ma-
“ nufactures of the Nation enfeebled ;
“ if it be in the Power of every Mis-
“ creant

“ creant to inflame his Blood, and fit
“ himself for the most horrible Barba-
“ rities for Two-pence; if it be accord-
“ ingly found by the Magistrates who
“ have the examining of those Wretch-
“ es, who are every Day brought be-
“ fore them for Robberies and Villanies
“ of all Kinds, that it is from the in-
“ flaming Draught of *Gin* they derive
“ Boldness to perpetrate Mischief; if
“ by this Means we find, that neither
“ our Lives or Properties are safe; if
“ the Number or good Condition of a
“ People are the Strength and Security
“ of a Nation, and both these are by
“ the Prevalency of this Poison daily
“ declining, and of Consequence our
“ Naval and Military Force decaying;
“ if the Numbers of the Poor be, thro’
“ the Effect of an universal Debauchery,
“ daily increasing; and consequently
“ the Consumption of Food, Cloathing,
“ and Household Furniture, lessening,
“ and our Home Trade and Manufac-
“ tures sinking; if the Infection be
“ every Day spreading from the Capi-
“ tal, thro’ the manufacturing Towns
“ and Provinces; if Health, and Life,
“ and Soul, are all going to Destruc-
“ tion, Gibbets groaning with the Load
“ of
I

“ of increafing Malefactors, brought to
 “ a dreadful End, by the Force of this
 “ maddening Drench; if Death and
 “ Hell are ever opening their Jaws, and
 “ swallowing our wretched Fellow-
 “ Creatures by Thoufands; if thefe
 “ Things are fo, is it not Time, Sir,
 “ to blow a Trumpet and found an
 “ Alarm, that may reach the ears of
 “ thofe who have it in their Power to
 “ remedy this calamitous Evil, and pre-
 “ vent the impending Mifery?”

A P P E N D I X.

N^o I.

*A very eminent Phyfician, of great Know-
 ledge and Experience, has given the fol-
 lowing Directions for the Benefit of thofe
 who have Wifdom and Virtue enough
 left to abandon the odious and pernicious
 Practice of drinking Spirituous Liquors.*

ONE of the beft Ways of leaving
 off the bad Habit of drinking
Drams, is by Degrees to mix Water
 with the *Dram*, to leffen the Quantity
 of

of the *Dram* every Day, and keep to the same Quantity of Water; till, in about the Course of a Week, nothing of the *Dram kind* be used along with the Water. By this Means the Person will suffer no Inconvenience, but reap great Benefit upon leaving off *Drams*, as has been tried by many.

If any Gnawing be felt in the Stomach upon leaving off *Drams*; a little hot Broth is a very good Remedy.

The Appetite always increases in a few Days after leaving off *Drams*; unless by the too long Continuance of them, the Tone of the Stomach is destroyed.

In which melancholy State, the best Remedy, next to the *Bath-Water*, is the following:

Take an Ounce of *Elixir Proprietatis*, three Drachms of *Elixir of Vitriol*, and one Drachm of *Mynsicht's Tincture of Steel*; mix these together, and let the unhappy Sufferer take a Tea-Spoon full in a small Wine Glass, full of *White Wine*, if that can be afforded, or else *Wormwood Ale*, or a Cup of *Camomile* or *Carduus Tea*, every Morning fasting, and every Evening.

N^o II.

Extract of a Letter from a Clergyman in Maryland, to his Friend in London.

ABOUT six Weeks ago an *Indian* Man and his Wife came to my House, and while the Woman was selling some of her little Baskets to my Wife, I engaged the Man in Discourse as follows :

“ Q. Is that Woman your Wife ?
 “ A. Yees: that my Squaa.—Q. How
 “ long have you been married ? A. Four
 “ Year.—Q. How many Children have
 “ you ? A. Have no Child ; my Squaa
 “ never will have Child : (then looking
 “ round him as if he was afraid of being
 “ heard, he said in a low Voice) twenty
 “ Years more you see no *Indian* Man
 “ here.—Q. Why so ? A. *Indian* Squaa
 “ no have Child. They love get Child,
 “ no love have Child. Young Women
 “ drink’ some dam Stuff, hinder them
 “ have Child.”—His Wife coming in
 he turned away from me, and broke off
 the Dialogue.

This

This strange Discourse gave rise to various Reflections. The daily Decrease of the *Indians* among us is visible to every one, and noticed every where. Old Mrs. *W.* says, she can remember when the *Indian* Town in their Neighbourhood could muster five Hundred fighting Men, besides a Multitude of Women and Children: that she has often seen that Number under Arms, and seen them perform their War-Dance, a Sort of Martial Exercise, which has something grand and terrible in it.—But at present it is doubted whether there be forty *Indians* in that whole Country.—Other Towns I have seen, which, within the Memory of many living Persons have been very populous, now reduced to a few Huts.

In another Place he writes, “ They (that is the *Indians*) are excessively fond of *Spirituuous Liquors*, and will often sell more of their Skins and other Wares for a Quart of Rum, than they would for the Value of a Gallon or two in Money:—An Advantage frequently taken of them in their drinking Mood by our People.”

In

In another Place he gives the following Relation: “ He (*viz.* the *Indian*)
“ begged hard for a *Dram*, which I re-
“ fused, perceiving he had got too much
“ before.—This is their constant Me-
“ thod, and if they can get it, will never
“ cease begging for more *Dram*, till
“ they get quite drunk. It is in vain
“ to reason with them about it, or strive
“ to shew them how pernicious the Use
“ of Spirituous Liquors is.—They will
“ have them if possible to be procured:—
“ And to this, no doubt, a good Part of
“ their present Decrease and Unfruitfulness
“ is to be attributed.”

F I N I S.

Med. Hist.
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